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THE
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FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 6.

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No. 6.

WE rejoice to announce that, during this month, our dear Miss Brittan returns to her loved field of labor accompanied by three new representatives. Greatly do they need the prayers of every heart, that they may not only be carried safely through the perils of land and sea to their distant home, but may there be strengthened for the great work and responsibilities awaiting them. Surely, we can never forget one of God's richest promises, "And it shall come to pass, while they call I will answer."

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extracts from Letters from MISS LATHROP.

A YOUNG MOTHER.

Our whole work seems encouraging. I can but feel we have a number of true Christians among the pupils. If we gave some of them any encouragement to do so, they would come out and be baptized; but knowing that in all these cases it would separate them from their families, we can conscientiously tell them it

is their duty to stay and show a Christian spirit in their own homes. I was in a house a short time ago where a young woman had been some time learning. I thought her not more than thirteen years of age, although she is about eighteen; but seeing a child with her, I asked if it were hers. She said "Yes," and that she had lost two older ones, and added, "I cannot tell you how sad I was when my boy died; but I know he has gone to live with Jesus, and I am trying hard to live so that I can go too." I asked her if she would be afraid to die now. She replied, "No, for Jesus has promised to take our sins away if we ask Him, and I do ask Him every day, and believe in Him alone for salvation." I talked with her some time, and her replies were always quite satisfactory. She is never required to worship idols, as her husband is a "Brahmo." Her sister-in-law, who has received a fair education in one of our little schools, said she had also learned to love Jesus. She is just married and will be going away. I gave them a Bible, which they seemed happy to have, and promised to read it daily.

HOPES FOR A REVIVAL.

[Communicated by the Philadelphia Branch.]

All the evangelical churches in the city have held services in different places for the last few weeks, which have been largely attended. Much interest has been shown, and we hope much good done, as Christian people have certainly been brought nearer together. At some of the meetings the requests for prayer were as many as twenty. Union services among Bengali churches are now proposed. There is much need of a revival of God's work in the hearts of the natives, who are nominal Christians. A good native woman told me that there were so many among them who brought reproach upon God's cause, that it was almost a shame they acknowledged they were Christians.

STRUGGLING THROUGH DIFFICULTIES.

I was in a house the other day where a woman with grandchildren had begun learning, who had an impediment in her speech, which made it very difficult for her to enunciate. But she was fully determined to learn, and she will, as she has in a few

weeks learned in the first reading-book, and begun the second. I had a Bible, which excited her curiosity, and raised a little alarm, I suppose, as she sent for her husband to come and see if she should be taught from it. Learning what was wanted, he said: "By all means, convert the women at your will; then they will not continually be troubling me for pice for their offerings to the gods." After hearing him talk in a random way for a time, I asked him if he were an idolater. He replied that he was, but he understood what he worshipped; and that it was not the image but only what it represented. Once the spirit of God had dwelt in it, but now it was inanimate only bringing God to his mind and comprehension. He acknowledged that he thought the women were too ignorant to know all he did, so he was quite willing they should be Christians.

CALL FOR AID.

A few days ago a native gentleman called here, who had come from a city not far away. His wish was to get a Christian teacher for the zenanas. He said the educated men were all deploring the lack of knowledge among their women, and that a missionary who would go there would meet with a hearty support in every way, excepting that the majority would not be able to pay fees. An English lady, he said, had begun a little work among them, and he thought it strange that he could find no one in Calcutta to aid her. He might have done so had he been able to promise some remuneration. But this they are not ready for yet; they think that the teaching of women and girls should be mostly free.

Extracts of Letters from MISS WARD.

POWER OF THE SPIRIT.

When last I wrote you, the earth was parched and dry; now the rains have commenced, and the water stands in the streets in pools; vegetation has taken new life, and everything looks fresh and green, as in Spring. I trust that Calcutta has taken a new start in the spiritual life as well. God's people are aroused, and many of the English are being converted. Last night a series of Union prayer-meetings was commenced in one of our largest

churches. Scores went away because they could not find room ; even the aisles were filled ; and it is a proof of much earnestness when people will stand, in a crowded place, in this hot country. We have our two weeks' holiday just now, and we feel that we can give our hearts and hands to this work for a little while. It is a pleasant change, to plead for Jesus in our own language, to waiting people. If the Europeans and Eurasians can once be truly converted, what a power there will be. We are holding a ladies' meeting in our Home each morning, with a good attendance.

A CASE OF MURDER.

The number of children in one of my schools has been greatly lessened during the past few weeks, on account of a case of murder which happened in the neighborhood. A young girl living in one of the lanes near, was married a short time ago. A few days afterwards, the people living in the house opposite, asked the child to dress herself in her jewels, and come and show her wealth to them. Very foolishly she did so. When it became late and she did not return, her friends were anxious, and began a search which lasted for some days. Finally, the police found her body buried in a standing position, under the house where she had gone for a visit. Evidently the hole had been prepared before she was invited, and she had been buried alive for the sake of her jewels. This occurrence has so frightened some of the children's parents, that they feel afraid to allow the little ones out of their sight. I hope it will abolish the custom of sending the children to school loaded with jewels, as many of the rich people do.

A BRIDE'S TROUSSEAU.

One of our larger orphan girls is to be married the day after to-morrow, to a catechist of the Church of England. She is to go immediately to her new home, a village about six miles from Calcutta, where her husband has a small farm. They seem much pleased with each other, and anticipate great happiness. We have the hope that she has truly given her heart to God, and that her influence will be for good in her new home. Her outfit, which would seem very small to you, is considered quite grand by the

rest of the girls. We gave her nine dollars to spend on it. One dollar and fifty cents she paid for her wedding dress, a saree of crimson India silk ; and fifty cents for a swiss chuddah, to be worn over it. Our girls all dress in English skirts and jackets, but her husband said he wished his wife to dress like the native ladies of his village, so she thought it more economical to buy a saree and chuddah for her wedding, than an English dress. She has also four white sarees, some brass cups, a plate, and a large new tin box, in which she can keep her clothes from insects. We feel sorry to have her leave us, but I do not doubt it is much better for her.

COMPOSING HYMNS.

There has been much interest among some of the zenana women. In one house, I am holding a little prayer-meeting every Sunday morning, with ten or twelve in attendance. The Bengali women usually think it a great disgrace to sing, as only the dancing girls are supposed to understand the art ; but I think the prejudice is gradually wearing away, and I am glad to know that a few delight to hear and learn some of our Christian hymns. One woman was so much pleased, that she thought she would try and write a hymn. She had just arisen from a sick bed, and she felt Christ had been very precious to her. I was glad to know she was not ashamed to acknowledge her love before her friends, as her verse ran something like this : "I Shama, Shunderie, do love Jesus. He has been very good to me," etc. Many of the women, sometimes ask us to sing for them, as a great favor, and we are always glad to do so, hoping thus to impress the words upon their minds. Lately I have made singing a reward of good lessons.

Extracts of Letters from MISS SEELYE, M.D.

[Communicated by the Philadelphia Branch.]

EFFECTS OF FAMINE.

Some one writing recently, from another part of India, says : "There is great anxiety felt by all classes at the want of rain, which is needed for indigo and rice, as everything is at a stand in

agriculture, and cultivators are now severely tried. Advances of grain are being made to these people to help them for the next month. It is hoped that when rain comes, and the winter crops are promising well, these classes will be able to obtain advances from the mahajins, and struggle through the trying season. I have been struck with the increasing number of half-starved children to be seen. This I take as a manifest proof that the famine is slowly but surely extending." Another writes from another point : "Being conversant with the native language, I am able to find out what the people think, and there is not a single native I have spoken to but believes that, without government assistance, the deaths by this time would have been counted by thousands. One of these men said to me, 'You see this large iron bridge that the engineers are making across the Gundeeek—if we had not been helped by the government, this bridge might have been made of human bodies.' " A missionary writes, "There is much distress in our district from scarcity of food. The people are bearing it very patiently ; great numbers fast every alternate day ; others have a meal every third day. This information is perfectly authentic. We have daily a number of poor starved creatures coming to our compound begging. Fires, evidently the work of incendiaries, are becoming common. Three nights ago a grain-seller's house was burnt, containing a good store. A week ago there was a fire scarcely one hundred and fifty yards from here, and we were in peril of our place being burnt down."

INFLUENCE OF BOOKS.

Throughout the city there seems to be much religious interest just now. The wife of a Hindoo came to me not long ago, who was very timid, but had a very bright and prepossessing face. She had learned to read a little, so, after talking with her, I gave her two books to take away, telling her that if she would read them carefully, and tell me what was in them another time, she should have some more. The next visit she came with her books ; one of which was the early life of Christ, and the other a little story-book with a moral. Handing me the books, she said she had done as I directed, but might not remember all the names, or

tell it exactly, unless I would prompt her occasionally. I said I did not wish to do that, but would like her to tell me in her own words all she remembered and understood. She did so most earnestly and beautifully, and, when she came to the crucifixion, she paused and said, looking at me very soberly : “ Why did they do so ? Why did they put such a good and holy man to death ? They must have been very wicked.” When I told her that it was through unbelief, and that if we did not believe in Jesus and accept Him as our Saviour we were just as wicked, she seemed to understand at once, and accept the explanation with simple faith. “ Ah, yes ! ” she said ; “ I shall love Jesus and pray to Him, because the book says that, just as He healed the diseases of people, so He will take away all our sins and make our souls well.” I gave her another little story and the tract “ Come to Jesus.” It took her longer to understand and remember the whole of this, but the simple truths found a ready lodgment in her heart. She never tires of telling me what Jesus has done ; and, if writing a prescription for her, she will stand at the desk and go on talking—if doing something else, she will say, “ Come, sit down here by me, and I will tell you about something else Christ did.”

Extracts of Letters from MRS. PAGE.

A HOUSE-WARMING.

Not long ago the family of two of my pupils moved into a new house. I heard afterward that a grand poojah was celebrated on the occasion ; offerings of rice, sweetmeats, and flour, being presented to the house itself, before any members of the family entered it. This was done to insure long life, and health, and prosperity, to those who intended to dwell there. All offerings thus made become the Brahmin's perquisite.

A FOOLISH BELIEF.

In another zenana, where I had occasion to speak of the folly of a belief in the transmigration of souls, one of the women called out, “ Oh, it is indeed true, that the souls of those who die enter into other bodies, and return to this world ! ” A few days ago, a man died not far from here ; his friends bound him up in a mat,

round which they tied some ropes. They then formed a procession, and began to walk towards the river, in order to burn the body on the banks of the sacred stream. But they had only proceeded half way when the corpse began to struggle, and a voice cried out, "Loose me, and let me go." Very hastily, and with much fear, the attendants cut the ropes, and the man who had been dead arose and went home. He has the marks of the ropes on his body still, so, of course, there can be no doubt at all about this matter. All the other women chimed in here, "It is quite true." So the Brahmins deceive these poor foolish creatures, and make slaves of them.

EARNEST LISTENERS.

I went to teach in a new zenana to-day, and many women and children came flocking to me. I made a simple address, taking as my text Christ's gracious invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." They were a quiet, attentive audience, and it was very encouraging to look down upon their eager, upturned faces, as they sat there around me. Amongst others, there was an old woman almost blind, who sat on the ground with her back against a pillar. On one of her toes she had thrown a skein of yellow silk; some of the threads she had caught up on either hand, and there, in and out, went those busy fingers; the result being a thick braid, not unlike what we sometimes see on soldiers' uniforms. This braid the women fasten around their waists, and use to support their sarees. The lower classes use a piece of twine, or even a small rope. So you see monks and friars are not quite unique in some of their notions. I made the women promise to come again, and I would tell them more of God and the religion of Christ. Several times while I was speaking, one of the mat-screens of the house was thrust aside, and a man's face peered in. I cannot describe the countenance, it was so full of scorn and derision. But I did not stop talking. God helped me to raise my voice so that this man, too, might be enabled to hear. When he found he could not prevent my addressing the women, nor divert their attention, he walked away, leaving me in undisturbed possession of the field. Calcutta has been greatly awakened of late. God's Spirit

has come and breathed upon these slain, that they may live. Many have been plucked as brands from the burning, and good, earnest Christians are carrying to rich and poor, glad tidings of salvation. Many Babus have attended the evening meetings some of whom have come forward as professed inquirers. Many of them will tell you, "I believe intellectually in your religion; but the belief of the heart is yet wanting." Those who fear the Lord speak often one to another, and we feel sure that He has hearkened to them, for He has blessed many in this city. How it warms one's heart and fills one with gladness, to think that we serve under the banner of such a glorious Captain!

APPLICATION FOR MARRIAGE.

I had a novel application not long ago. A young man, a pundit whom I well know, came over to ask about a little girl, one of my pupils: he said a friend of his wished to marry her, and was anxious to know how far advanced she was in her studies. It gave me great pleasure to be able to tell him what a bright little scholar she is. Very few natives think of asking whether their future wives can read or write, or even think a reasonable thought, so long as they are laden with jewels and have a good dowry. May we not hope much from a little incident like the above? For my part, I gladly welcome anything that throws a ray of light into the manners and customs of our dusky heathen brethren. My little girl's mother is a very intelligent woman, and quite pleasant-looking. She reads the Bible and admires its teachings. God grant that His Holy Spirit's work may be going on in her heart just now.

RESPECT FOR AGE.

Living in this same house is a very aged and infirm grandmother. She is nearly bent double with the weight of years. At first, this old woman used to go to her own room as soon as she heard the sound of my footsteps; her daughter-in-law said she was afraid of the "mem." In her young days there had been no zenana teaching, and she was quite nervous at the sight of me. Yet I made it a point to address her every time I saw her. Now she speaks to me of her own accord, though at times there is an

unspoken protest in her voice. Once, when I found her sitting in the yard sunning herself, and called out "Good morning," she immediately hid her face in her saree, saying, "Why do you care to speak to a wretched creature like me? I am no longer a woman, but have become an animal from sheer old age." "But we respect gray hairs," I answered, "and I wish you well." She seemed more satisfied.

Extracts of Letters from MISS HARRIS.

MOTHER AND CHILD.

One of our pupils in a Hindoo school, always tries to be present while I teach her mother, who was at first very inattentive and prejudiced against religion. She said it was no use to tell her anything about God, she could not remember; but at last my perseverance was rewarded; her memory gradually improved, and now she can tell me what I taught her the week previous. The little girl is about eight years old, bright and loving, the delight of her mother, whom she loves dearly in return. She always meets me with a cheerful smile, and listens attentively to the Bible lesson. Seeing she was so interested, I questioned her as well as her mother, and the answers came readily, as though the instruction was quite understood. At first I feared the mother would not allow this, but she appeared quite pleased at my interest in the child. A short time ago, I gave the Bo the catechism to learn. The child took it up and commenced reading it; then I said, "If you learn all this, I will give you a doll." She was much pleased, and has already committed to memory three or four pages. The following was what she said last: "Can you hide anything from God?" "No; nothing. God is omniscient; therefore, whatever we do, say, or think, God knows all." "If you tell a lie, does God know it?" She answered with great emphasis, "No." I then explained God's omniscience to her, which made her thoughtful. There had evidently been a discussion on this subject, for when I said, "God knows everything; if we only think, and not say what is wrong, God knows it," the Bo said, "You see, my child, what the Ma'am says;" and she smiled, as if

meaning, "You were right, mother." I trust God will hear my prayers, and give light to these two. I do not give up hope, though the progress is very, very slow.

A STRANGE CUSTOM.

Many of the children are named Due-caurie, Tin-courie, Char-courie—one, two, three, or four couries. A courie is a piece of money. When parents are unfortunate and lose their children, they go through the form of selling the next one. By this the child no longer belongs to the parents, but to the one who bought it. This, they think, changes their fate, and the children are likely to live. The child stays with the parent, but in name belongs to others. Such is the superstition of these poor heathen. Is it not indeed strange that they believe in such absurdities?

Extracts of Letters from MISS SHURR.

CRUEL RITES TO THE DYING.

Several times I have visited relations of my Bos who were very ill, but never before to-day have I seen one who was actually dying. On entering one of the court-yards, I saw there a number of people. A little girl came forward and said she would not take her lesson, as her relation was very ill. I was turning away, when I saw at one end of the verandah a woman lying very still, with a few persons around her. I asked, "What is the matter?" "She is dying," said a Babu, "and we are just making arrangements to take her down to the river, for our 'shastras' say if a person dies in the house, they cannot go to Heaven; and we must do all we can that she may get there." Then I said to the Babu, "The woman may not die for three or four days; do not take her away to-day." "Oh, yes," he said, "we will keep persons watching by the river, where half of her body will be in the water, and half out of it." Saying this, he left the house, to complete the cruel plans. I asked the woman who was sitting by if her friend had any idea of her danger, and if she knew she was dying? "And is she happy, do you think, and has she ever heard that our sins can be forgiven?" I then began to tell her how ready and willing God is to forgive us our sins, for Christ's

sake ; but was grieved to see her eyes close immediately. Her son said, " We don't want this kind of talk here ; everything has been done ; " and then turned his back on me. I soon took my leave, asking them once more not to take the poor woman to the Ganges to-day. But it was all to no purpose, for in an hour and a half after, I saw the procession. They carried the woman on a low bed, made of bamboos. All the neighbors came to the doors and windows. God grant a plenteous outpouring of His spirit on these dark places of the earth !

MOURNING FOR THE DEAD.

I had to reprove some of the girls for coming to school in soiled clothes. I had noticed that the teacher's were no better, but did not wish to speak to her before the girls. I was therefore pleased and surprised—it being rather foreign to the native character—by her apologizing and saying, " I can't help my saree being dirty, as I am obliged to wear it for a month." " Why ? " I asked, glad to let the children know there was an excuse, however poor, for her apparent want of respect. " Because my mother-in-law is dead." After school I inquired into the custom, when she explained it in the following words : " When a man relation dies, we have to throw away all our earthen vessels and all the food that has been cooked, if the person dies after it has been made ready, and cook some more. We wear the clothes we had on at the time of the death for a month, day and night ; but, as I am not a strict Hindoo, I keep one for night wear and one for the day, for in a week the saree becomes very disagreeable. They eat one hearty meal a day, as the widows do, for a month ; but I, not being strict, eat twice a day as usual, for I can't manage to do with one meal of rice. After forty days the son, if it is his mother, or the husband, if it is his wife who has died, gives a large dinner to all his relatives and dearest friends." I remarked their style of mourning was both dirty and extravagant ; besides, to our ideas, it seems a want of feeling to be feasting after such a sad occurrence as a break in the family, one person the less to love and be loved by. " But what can we do ? " she said ; " we have been told to do all this, and if we don't, people will talk against us and we-

shall lose our caste." It makes one long for the time when they will care as little for their false teachers, the Brahmins, as at present they do for our teaching, though within the last few years many old customs have died away.

ALLAHABAD.

Extracts of Letters from MISS HOOK.

GLIMPSES OF OTHER MISSION WORK.

June 23d. As I was kindly invited to visit the Methodist Mission in Lucknow, I very gladly accepted for a week, during our vacation. There are a large number of missionaries here, and their houses and grounds are very comfortable. The school-house and quarters for native children are large, airy, and clean, for they have plenty of ground so that there is no crowding. I think these good people here depend much upon direct prayer for especial objects, taking one after another, and also labor together to advance each other in religious life, and keep their faith fresh and strong. I have seen Keshuri the widow, who was once our teacher, and is now married to a native preacher, every day since I came. She has a pleasant home so near that I walked to it yesterday. She looks very well and happy among a large family, as her husband had three daughters and one son. The boy is so fond of her that he is always by her side holding her hand. They have at last succeeded in persuading her to wear Hindustani clothes, consisting of a shirt, jacket, and chuddah over her head instead of one saree of the Bengalese. Our little school will assemble next Monday, and the new teacher will commence. I have just had "School for Bengali girls" printed on the gate; the street is a thoroughfare for the Babus going to their offices, and I think it may, perhaps, bring more children.

A WORD TO THE WISE.

August 25th. This morning I had a little conversation with a Pundit, who comes to teach one of our missionaries. He is a Hindoo, but a few months ago took a Bible from us, and com-

menced reading it with a great deal of eagerness. I inquired what progress he was making, and he replied, that he was preparing for an examination, and was so busy with his law studies that for a time he must give up his Bible-reading. I then spoke of the Psalms as devotional, and asked if he could not read night and morning. He replied that the Vedas contained moral precepts similar to the Bible. I said : " If you had such good religious precepts, why do you not teach them to your people as mothers teach their little ones prayers as soon as they begin to talk? But here I find the women themselves are quite ignorant of your own religious books." He replied, " Our Shastres are in Sanscrit, besides the women do not care for it, except the little ones who come here to your school, who are full of the religion you teach them, and are singing about it all the time." Just then our conversation was interrupted.

Three of our children live in the same house with this Pundit, and he is a warm supporter of our school.

OUT OF DARKNESS, LIGHT.

In one of my zenanas I have two pupils whom I long to number among Christians, for I believe them to be such. One is only fourteen years old, has a kind husband and mother, but has had sorrows, for her elder sister committed suicide, and her baby died when a few months old ; for both of which she has grieved very deeply. She is exceedingly clever, and never forgets what she reads. She has grasped the truths of Christianity so effectually that I am often surprised by the answers she makes. She looks forward to meeting her little boy in Heaven, and speaks of Jesus Christ as the only way. Her eyes always fill with tears as if it were a tender subject. Of course, her lost baby is the strongest cord that draws her; but her belief in Christ is so firm that if surrounded by Christian influence, she would be a consistent follower.

The other pupil is a sad, gentle little woman of twenty years. Her family consists of her husband and his mother. The Babu is handsome and intelligent, and is disposed to be very agreeable to me. But to his poor little wife he has nothing to say, for

when she tries to talk to him he tells her he does not like to talk to women. This makes her think he does not love her, and she has been most unhappy about it. She used to look so desperate when she would talk about its being such a sin to marry girls at five years of age, and give them to husbands without their having any choice in it, that I used to feel frightened lest she should do herself some harm. But of late she has been growing more calm and cheerful, and a short time ago, when the subject of the lesson was upon going to Jesus with all our troubles, she manifested a great deal of feeling, and said she was taking her sorrows to Him. Her husband once told me, with a sad face, that domestic happiness was unknown among the Bengali. But I believe this woman is going to the true source for peace, and who knows but God in His own way will unite husband and wife in Christianity. In both of these houses idolatry is unknown, except as practiced by the old mother-in-law, who cannot be persuaded to give up her foolish belief. These old mothers-in-law cannot be easily influenced, and if we say too much they will forbid the Bo learning. The mother of this Bo has had a little plant in the court, and I have often seen her go through her devotions before it. The other day I saw that the leaves had all gone, and it looked quite dead, so I called out, "What has happened to the toolsee plant?" She replied, "Oh, it is dried up, and is dying;" upon which affecting great surprise, I said, "Your god dry up and die. Oh, my God can never die." She laughed, and hastened away without a word. I feel that God will, in His own good time, bring this nation unto Himself, but what a number of obstacles must first be overcome. Yet, have we not the promise that faith can remove mountains? Then let us, both here and at home, pray on; the answer is sure to come some day.

Extracts of Letters from MISS SMITH.

EAGER INTEREST.

A part of Allahabad, which is inhabited only by the native population, is called the city. In this place I have a very bright, intelligent pupil, who studies English with me. She reads "Line upon Line" in Bengali, and pays particular attention to it. One

day, before giving the Bible lesson, I wanted to have a little talk with her, and asked a few questions about her family. She evidently thought I had forgotten all about the Scripture, so after a little while she said, "Have you brought that Book? Will you not let me read about God?" She has just finished the history of Joseph; and the other day, when she came to the part where he was thrown into the pit, and knelt there crying to God, she could no longer control herself, but gave vent to her feelings in tears. Some weeks ago I gave her a text-book, and requested her to have a text prepared for me every time I came. I was agreeably surprised to find she had learned two, and since then, regularly she has repeated three or four verses a week. I have another interesting pupil, who reads English, and has lately begun her second book in Bengali. Although she has a child, who is very troublesome throughout the lesson, she can repeat without a mistake the Bible lesson of the week before. In February I was asked to go to a new house in Artesnia, and found that a very large, stout woman was to be my pupil. My first impression, that she was very dull, was soon put to flight, for after a few weeks she began to advance rapidly, and when I inquired how she was able to learn so fast, as I only went there once a week, she said she studied every evening with her little daughter, who attends our school.

TEACHING A BRIDE.

A few weeks ago I was informed by one of my women that a very young Bo, who had just been married and come to her father-in-law's house, was anxious to learn to read. After the former had finished her studies I went out, and meeting Miss Caddy, we both called to see the bride. The house is very different from those in which we generally teach, being built of brick, large, and with well-ventilated rooms. After a few minutes the Bo, a timid little girl of eleven, covered with jewels, made her appearance in a gay-colored saree, drawn down to veil her face. She came up to us, dropped on her knees, and bent her head to our feet before we could prevent her. We shook hands and spoke to her; but she would not answer our questions because the elder members of the husband's family were present. We asked to see

her face, and when the mother-in-law drew up the saree the child leaned back, closed her eyes, and put her face up for inspection.

I am sure they must practice these and other little performances before they are married, otherwise they could never go through them all with such perfect grace. When I went to teach her the following week, we were left alone, and I had a good opportunity of making friends. She seemed much pleased to see me, answered my questions well, and as she takes a great interest in her studies, is improving very fast. She also tries to remember the Bible lessons, which at first she could not do. I was very much surprised once, when she asked me to teach her plain needlework. I always thought there was nothing a native woman liked to learn so much as worsted work in the most brilliant colors. I do not intend giving her any sort of work till she finishes her first book, for I find the promised work is a great inducement for them to progress rapidly with their studies ; but if given to them too soon, it has a tendency to retard them.



CHINA—Peking.

Extracts of Letters from Miss Douw.

LEAVES FROM A JOURNAL.

June 14th. I have just had a delightful season of prayer with Ch'on-ma and Phebe. The prayers seemed real and not as sometimes, repeated from memory. Chang-ma left us this week with her old mother. It was sad to part with her, and feel that jealousy was the cause. She has been faithful to us in many respects, and we trust she is a sincere Christian, for the time only, following afar off. Our prayer is that this providence may not harden her heart, but lead her to see her error as in the sight of God. La-er, the little day-scholar, drawn in through desire to play with Annie, has attended regularly for a few days. Two Sabbaths ago seven women from the neighborhood came into our afternoon service. Last Sabbath none came, and La-er had been withdrawn ; so our work fluctuates and would be altogether discouraging but for the sure promises of God. Now La-er is back, but so undisciplined,

we know not whether for the good of the others we will be able to retain her. To-day her grandmother came in, and I told of Christ's birth and some of the fundamental doctrines, showing the picture of the shepherds watching their flocks by night. She seemed somewhat interested, and borrowed a volume of the Gospels to take home for her son to read.

June 25th. La-er has attended steadily for the past week, except one day. She is very bright, likes to come, and wishes she could board with us. Her grandmother and a neighbor came in again last Sabbath to our service. They did not appear much interested, but we are glad to have them under the influences of the gospel, and pray that their minds may be opened to understand and receive the saving truths which it teaches.

REPENTANT FEELINGS.

A few days since three of our girls had a serious quarrel about their food. They eat in the Chinese style, and besides a bowl of rice for each, vegetables and meat are served in small dishes, out of which they help themselves with chop-sticks. One dish answers for three girls, and usually they eat in peace and quietness. But on this occasion they accused each other of taking more than their share, and the dispute waxed hotter and hotter, till Phebe sent all from the room and then called me over. Finding that they had worked themselves into such a passion that a few words would not mend matters, I took two of them to my room, and waiting till they had calmed down, read to them the latter part of the fifth chapter of Matthew, beginning with the thirty-eighth verse. "Ye have heard that it hath been said, an eye for an eye, a tooth for a tooth, but I say unto you, resist not evil, etc.," explaining as I read. They finally acknowledged their error; but I did not know how thoroughly ashamed they were of their conduct till afterwards. Every time I appeared that day they hid their faces, and Miss North tells me they did the same with her, though she knew nothing of the affair. Even the next day one of them would scarcely look at me; showing that the Word of God is indeed quick and powerful, a discernor of the thoughts and intents of the heart.

GROWING INTEREST.

July 24th. Two of our Chinese neighbors again attended our service on Sunday. Miss North says they gave good attention and seemed interested. After service La-er's sister came and sat down by me, and told me she could repeat some of the Scripture primer, and, at my request, she recited the first page, which she had learned of her sister at home. I asked if she would not come and let me teach her sometimes. She said she could not, as there was no one else at home, but we could teach La-er, and she would learn of her. So a little seed is here sown by the wayside—and, may we not hope that some day it will be found in a broader field? The old lady (La-er's grandmother) also asked me for some books to lend to the men of the family. They had before had the "Life of Christ," prepared in Scripture language from the four gospels; so Miss North gave her John's gospel and Old Testament stories, and histories prepared by Bishop Burdon. The gate-keeper, one of my pupils, is a slow scholar, but brings his book nearly every day to learn a few characters. His reader is a text-book prepared by Mrs. Collins. He has learned the first five characters, which means he has memorized them. Dr. Guthrie would have approved of this book, as it is said his first reader was the book of proverbs, which he claimed "was vastly superior to the silly trash of modern school-books for beginners." The gate-keeper asked me the other day to lend the man who brings us coal some books of Scripture, which he had seen lying in his room. I was but too glad to lend the "Life of Christ," and offered other books when it was returned. Our new school-woman has begun reading with me, but is very slow. Our sewing-woman came in yesterday. She is a member of the church, as are her husband, father, and mother-in-law, and also her brother-in-law and wife. They now daily worship together, and were obliged to move on account of the persecutions of the neighbors. I lent her a volume of "Pilgrim's Progress," which she had not seen, and which the family cannot fail to enjoy. It was translated by William Burns, and is curiously illustrated with Pilgrim in Chinese dress, with queue, etc.

MISSIONARY TESTIMONY.

I met with encouragement the other day in words written by

Miss Fiske to a missionary sister. She says, "You ask advice in regard to teaching women. I fear with you they may never learn to read, but, if they do not, your labor will not be lost. A woman who knows her letters only, respects herself the more, and feels an interest in her children's reading, which you do not see in others." We have just finished reading aloud "Faith working by Love," or Miss Fiske's life. It is very interesting and instructive, particularly to us, as we see many resemblances in her work to ours; save that constant outpouring of the Spirit's influence. May not this be our fault, and the fault of our friends at home? Are we and they praying as she and her friends did?

Extracts of Letters from MISS NORTH.

DULLNESS OF CHINESE WOMEN.

Our work is much the same as when I wrote to you, except that our woman's class has been given up. They came from the west of us, where English missionaries now occupy the field, and it seemed best to surrender the work to them. We occasionally have visits from strangers, who are anxious to see us and our foreign things, and to hear our doctrines. A Christian woman, who has long been under instructions, told me that she wished to bring some friends from a distant part of the city to see us, and hoped I would talk to them of the truth. On the appointed day she brought four friends. At first I talked of other things, but the woman reminded me of my promise, anxious to have the time improved. It is a harder task than might be supposed to tell the simple story of salvation to a heathen woman whose mind is more vacant than those who have been taught from infancy to understand who God is, and that he is the only God. After talking to them, as I thought, very simply, I asked a question or two, and found they did not quite comprehend me. It must be told over and over again, so, in a single visit, but a very small beginning can be made. As I was telling these women what would become of them after death, the Christian woman interrupted me to explain to them that we did not believe in the transmigration of souls, as many of them do. They are always pleased

with our pictures, so I gave them each a "Child's World," which they said they should paste on the sides of their rooms at home. Although unable to read, we gave them each a gospel, hoping their husbands might read them. We trust the day is fast approaching when the education of women will not be so lightly esteemed, and boys and girls may have an equal standing.

LIFE-LONG PREJUDICES.

We have light in our school. The oldest child made a profession of Christ this spring, and gives good evidence of being a Christian. Her grandfather died a few days ago, and although a church-member, had not wholly overcome his life-long prejudices. In his last hours, he desired all his best clothes to be put on him, according to the belief so common, that as one is dressed at death, so he must ever be in another world.

DEATH OF A BELIEVER IN ANCESTRAL WORSHIP.

The teacher who has taught Miss Douw and myself, ever since we have been here, has lately died. Having become very familiar with Gospel truth, we hoped much that he would become a believer. I went to see him a few days before his death, and thought he might live two or three months. His disease was consumption. I talked to him of the necessity of trusting in Jesus for salvation; but he said he was not afraid to die; it was the common lot of man. He did not doubt the truth of our religion, but there were some points in his religion which he could not give up, especially the worship of ancestors. He was a Confucionist, and not a Buddhist; that is, he did not worship idols so much as ancestors. Confucius was their great sage, who lived about five hundred years before Christ, and whose books are the principal study in all the Chinese schools. This teacher begged us to assist him in getting a good coffin, which he considered an exceedingly important matter, partly, perhaps, because of his expectation to be worshipped by his descendants. He died a few days later, without giving any evidence of a change, and sent us each a request again about his coffin, as his dying message. We contributed all that seemed advisable. We hope still to keep his wife, who of late had come to us every Sabbath for instruction. Now while she wears

deep mourning (white) for a hundred days, she must not leave home. Her three sons, too, must not have their heads shaved for that length of time. Dear friends, pray for this deluded people, in faith, and in earnest, and it will avail much to bring down a great blessing.

Extracts of Letters from MRS. TRUE.

"A LITTLE CHILD SHALL LEAD THEM."

A short time since, as I sat at my study table, I heard an amusing conversation, partly in Chinese and partly in English. A very bright, interesting-looking child, about eight years of age, whose home is just across the street, had been tempted by the sight of a foreigner to come into our court. Annie had been trying to impress her by teaching her to sing in English, "Jesus loves me." I at once thought if we could get her into the school, it would be worth a great deal of time and trouble. Miss Douw had some conversation with her, and asked her to invite her mother to come and see us. In the afternoon, her grandmother and elder sister came, and looked over the premises with evident curiosity. The next day several from the neighborhood came, and all promised to attend our Sabbath service. The little girl was to come to school, and to have rice once a day. As they have no clocks, our gate-keeper was to call them. We looked with no little interest to the Sabbath, as it has been the regret of the workers here that no persons in the vicinity of the Mission could be reached. The Sabbath came, and ten new women were present at the service. For a few days the little girl was in school; then her father, who had been out to the "hills to worship idols," returned, and refused to let her come again. The next Sabbath the women did not come to the service. Afterwards they sent for medicine for sore eyes, and with one excuse and another, some one of them looked in upon us. Yesterday the grandmother came to say that the little girl might come into the school again. This morning she is here; but very likely another day will bring another refusal. There is nothing new or strange about all this; but it illustrates very well how slow and uncertain the progress of the work here

must be at present. Doubtless God has given many from among this people "to His Son for His inheritance." Let us pray with more faith for the presence of the all-conquering Spirit. It is not at all strange that these people, who know nothing of the constraining love of Christ, refuse to believe that foreigners come here simply to teach them the way to heaven. It is not strange that they should say, as my teacher said to me a few days since, "You believe in *one* man, I believe in *another*." As we come in contact with some of the difficulties and impossibilities, humanly speaking, we are led to confess more emphatically than ever before, "Thine is the power."

JAPAN—Yokohama.

Extracts of Letters from MRS. PRUYN.

INFANT BURIAL.

There has never been a death among the native Christians, and it has been a question often mooted among them, but never decided, how they would act in such a case, in view of the fact that it is required that all bodies shall be taken to the temple for prayers by the priest before burial, and can be buried only by the consent of, and under the supervision of the, priest. God has now caused death to come into our household, and made it incumbent on us to test the power of this law.

The infant child of one of our servants died, and we all felt at once that we could not permit any heathen rites in connection with our family. The parents are not Christians, but the father certainly, and perhaps the mother, is no longer an idolater, so they desired our wishes should be carried out. In making the arrangements, some obstacles were raised and difficulties were suggested, but I would not for a moment yield, and was quite determined that the child should be buried on our own ground, rather than obtain permission to bury it in a native burying-place by going to the temple first. Rev. Mr. Ballagh and one of the native Christians succeeded in purchasing a place for the body at our expense, without any such requirement. We arranged the little thing in a white slip, laid it in a lacquered box, which was as suit-

able for a coffin as anything that could be made, lining it and trimming it as usual with us, and putting in a profusion of flowers, with a pretty cross on the lid which lay beside the coffin. The whole appearance was entirely home-like and Christian-like. The funeral was held in the school-room, and Mr. Ballagh took the occasion to give some most important and profitable instruction. A very large number of natives were present, and I think nothing has ever occurred in this Home that has made so deep an impression. In the first place, the whole proceeding was so different from their custom on such occasions, which is, to place the body of the dead in a square box in a sitting posture and nail it up at once, so that there is no opportunity to look upon it again; and then without any feeling, or ceremony, carry it to the temple and give it over to the priest. Then our interest and kindness towards one of our servants was something they felt very deeply, and I think all our people will realize hereafter that we are indeed one family. You can scarcely imagine the excitement, the wonder, the curiosity, all this has caused. The little creature looked as sweet and restful in its bed of flowers, as any home baby, and our dear children all seemed to think that death was very pleasant, rather than an awful thing to be feared and dreaded. We have tried to teach all the lessons which such an event is designed to inculcate, and we are quite sure the dear Lord had some wise purpose in sending the death angel here.

PREPARATION FOR VACATION.

A little incident occurred the morning of our "breaking-up" for the vacation that was very touching, and, I am sure, brought a blessing. We were all assembled in the parlor after breakfast for our morning prayers, the girls baskets were packed, and the Gin-ri-sha's were at the door to take a number of them to the railroad, to go to their homes in Yedo. We ladies felt very solemn, and our hearts were burdened with desires for the dear girls who were going from the holy influences of our Home into the degrading and polluting atmosphere of heathenism. Nine of them professed to be disciples of Jesus, and, in their daily lives with us, give most satisfactory evidence that it is not a vain profession; yet they are mere babes, and need daily nourishment and care.

There is a positive necessity for us to have this season of relaxation, and neither the girls nor their friends would be satisfied without such opportunities for family intercourse ; otherwise we could hardly consent to their leaving us, even for a season. Besides, we know that it is good to have their principles tested, and that *the keeping power of Jesus* is the only true dependence for them wherever they may be.

Our prayers were very earnest for them that morning, and, I think, very strong faith was brought into exercise, as we commended them to the care of the Good Shepherd. As we closed our service, and were just rising from our knees, we were startled by a strange voice, and, looking round, discovered Okuno, the native pastor, who had come in so silently as not to be observed by any one, and, with a heart full of Christian love and sympathy for the dear girls, could not refrain from pouring out his desires in their behalf. Though I cannot understand the language, I always feel, in a remarkable degree, when listening to any of the natives pray, "the eloquence of tones," and never did I realize as I did that morning, that the "unity of the Spirit" is far beyond the region of *words*. It was to all of us a most impressive and blessed little crowning of that morning's devotions, and I cannot doubt for one moment that the petitions then offered were accepted, and our family will be reunited, stronger and holier for all the experiences of our separation.

HAKONE VILLAGE.

Aug. 2d. I needed rest and change so much that I came here among the glorious Hakone Mountains. This little village beside the lake is merely a resting-place for Japanese travelers. Nearly thirty foreigners from Yedo and Yokohama have invaded the place and brought to it so many foreign innovations, that the simple-minded people are like children frightened out of their sleep, and look about with wonder and awe. The whole place is for the convenience of travelers, and, consequently, every house is a hotel. But I wish I could describe one of the houses to you, for one is a type of all. The exterior from the road presents a very unsightly appearance: low, dark-looking buildings, with heavy thatched

roofs projecting over the front of the house. As you enter, all the domestic work of the house is the first thing that meets the eye. Passing through a long, open place, where all the cooking is done, over numerous little fires kept constantly burning, in little square places made in the floor, and which fill everything with smoke and soot, giving all the wood-work the appearance of ebony, you reach the apartments of the house. These are all divided by sliding paper-partitions, and can be made, by means of the numerous divisions, either large or small, as may be desired.

The accommodation furnished in this hotel, like all others, is the amount of space you bargain for. You can have your rooms large or small, many or few, as you wish ; but that is absolutely all. Our rooms (four, by using the partitions,) are very nice and pleasant, at the extreme back part of the house, and look into a pretty little place filled with an artificial lake and shrubbery. The lake is supplied with the most glorious water I ever saw, running profusely down from the mountains. This water is constantly pouring into various large tubs, both in and around the house, and is used most lavishly by every one. This, with the pure, bracing air, are luxuries that compensate for the absence of many ordinary comforts.

TRAVELER'S MISSION WORK.

I brought with me Toki-chi, who is now preparing to preach, and is supported by two ladies in Albany. He has studied very hard, and was feeling the effects of such confinement, and I knew the mountain air would be of benefit to him as well as to me. He is able to do some things to relieve me, yet, for a reason that I rejoice in more than I can tell you, his time is occupied in a far different and more honorable way. The young men of the native church, especially the class of ten, who are studying for the ministry, desiring to do all in their power to scatter the seeds of Gospel-truth, determined to spend the vacation season in evangelistic labors. The church, after prayer and conference, sent out twelve, and authorized several others, like our Toki-chi, to go in the name of the church, but did not assume their support. All these young men are now going from place to place telling of Jesus, and it is delightful to see and hear how God has answered the

prayers that were so earnestly offered before they started, and has prepared the way before them and given them access to the hearts of the people. Some of these young men are wonderfully gifted, and their power to convince is surely from on high. One of the most remarkable features of the work among this people is the simple readiness with which they receive all these new and wonderful ideas. Unlike the Chinese or Hindoos, they have no disposition to cavil or argue about them; their only difficulty seems to be the inability to comprehend them. As an illustration: Dr. Brown, going out about ten o'clock the other evening for a little exercise before retiring, was accosted by a man, who asked him if he could tell him how he could get the Holy Spirit. Having heard at the young men's meeting, that the Spirit was like the air, invisible, but everywhere, he said he had been walking a long time breathing in all the air he could, in hopes that in that way he would get the Holy Spirit in his heart. Are we not in this land repeating, in a remarkable manner, the early gospel history? The narratives of the early church history seem to me now to have a meaning and significance that I never realized before. That man, and his son, nearly forty years old, have both become true believers in Jesus, and the elder one told Dr. Brown, a day or two ago, that since he had believed in Jesus as his Saviour, he had no fears or anxiety. He wishes Dr. Brown to baptize him at once, but he thinks it is best to wait, as both father and son desire to go quite soon to Yokohama and visit the native Christians there. These men are among the most prominent inhabitants of this place, and yet they have literally sat day and night at the feet of those young men to learn of Jesus. Several nights there have been travelers here in this house with whom these Evangelists have labored, who have sat up all night to read the Bible and talk about it.

The other morning, while we were singing at our morning worship, some Buddhist Priests who had lodged here last night came to our door to listen. I told Toki-chi to invite them in, so eight of these shaven-headed fellows came in. Mr. Ku-me-no explained to them our object in the service, and then both he and Toki-chi prayed. This was the first time these darkened creatures

ever heard the sound of Christian singing or the voice of true prayer. You cannot imagine the peculiar inspiration it gives to come in contact with those to whom our faith is so utterly unknown. At first they seemed inclined to make sport of our religion, but it ended in their staying here over one day and night to learn more about it. Some of them sat up all night to read the Bible, and they tried very hard to induce the young men to go to the place where they live; and, failing in that, some of them say that they will surely go to Yokohama to see the Christians there and see how they live.

Toki-chi has had some one in his room all day, reading, talking, and praying. I should think the dear boy would be tired out; but now (nearly ten o'clock) he has five new ones, with whom he is just as earnestly engaged. It seems to be truly his meat and drink thus to do the will of his heavenly Father. No one who could hear these young men pray in their rooms over God's word, in preparation for their evening services, would doubt that God would bless their labors; for all their hope is in the power of the Spirit.

Extracts of Letters from MISS CROSBY.

TEMPLES IN YEDO.

I have been spending a short time at Yedo and feel much refreshed by the rest and change, for it was the first time that I have spent a Sabbath, or more than three days together, away from the "Home." This is such a strange city that it will be no easy task to describe it. The first characteristic which claims our attention is the great temples. The city is full of temples and shrines, but there are only three grand ones with extensive grounds. In fact there is but one great temple now, for though the grounds of the other two are still kept up, and are the daily resort of thousands of the natives, and are always visited by foreigners, the temples themselves have been destroyed by fire. The one that still stands is that of A-sak-sa. This is very popular, and always presents the appearance of a special festival occasion. The road from the gateway and the steps is lined on either side with all manner of booths, while around the temple itself are little tea-

houses, gardens, and shows of different kinds. Among the shows is a collection of most curious wax figures, many of them representing scenes connected with Japanese mythology. The figures are life-size, and are wonderfully true to nature.

Now let us pass to the silent, solemn shade of old Shiba. Of this I will speak as it was when I last saw it—a few months before the large temple was destroyed by fire. We enter through an immense wooden gateway, upon an open space about half an acre in its area, with a broad pavement leading up to the curious old temple. The people do not appear to have any feeling of sacredness associated with these places of worship, and never object to foreigners entering, looking at and even handling everything, if they will only remove their shoes, so that they will not soil the clean, white mats, or mar the bright and beautiful lacquered steps and sills. Shiba is the burial-place for the Taikuns, for each of whom a separate tomb has been erected. Before several of these are small temples which are perfect gems in beauty, though not at all grand, for there are no elements of grandeur in the architecture of Japan. The beauty consists in the highly-finished inlaid work and the exquisitely-carved wood cornices and pillars. The effect of the whole is heightened by the “dim, religious light,” produced by the dense foliage around them. Shiba is, in fact, a magnificent forest of old trees, in which a solemn quiet seems to reign, except as the huge bell, which hangs under a roof of its own at the entrance to the grounds, sounds forth its deep, sonorous tones. It is said that this bell was made several hundred years ago from the metal mirrors contributed by the women, and they believed that whenever it rang, their prayers ascended with its notes to Heaven. The painful feeling produced by witnessing these proofs of the blindness and ignorance of the religion of this poor people, is more easily imagined than described.

TASTE FOR NATURE.

Nor do we lose this impression of their sad condition when we turn to scenes not connected with their religion.

The Japanese are peculiarly simple in their tastes and pleasures. Flowers are one of the chief sources of enjoyment to all classes, and the first question a Japanese asks, is: “Have you seen the

cherry blossoms?" meaning to inquire thereby if you have seen and visited one of the particular points where they may be found in special perfection, such as one road by the river, lined on either side with cherry trees. This road is sixteen miles long, and for the greater part of the distance is a dyke, made by the first Taikun some three hundred years ago. We only drove about five miles, but quite far enough to have a fine view of the river, the blossoms, the rice fields, the comfortable-looking homes of some of the more wealthy farmers, and of the throngs of people enjoying the flowers or resting in the tea-houses.

PALACE GROUNDS.

The most important place to which I must take you is the palace and grounds of the Mikado. They occupy an immense area in the centre of the city, including what was formerly the Taikun's palace-grounds. They are irregular in shape, and entirely surrounded by a broad, deep moat, which is walled up on each side. This wall is surrounded by fine trees, and there are many bridges across the moat. Of course every bridge is carefully guarded, and no one can enter the grounds without special permission. We visited the ruins of the Taikun's palace, which commanded a fine view of the city, being situated on very high ground. Through some special favor we were permitted to cross the third moat and drive around the inmost enclosure, but could see nothing of the palace, as it was hidden by the trees. The palace—a very insignificant building—has been burned since my first visit to Yedo, and there is to be a new one built, on a foreign plan, when one can be decided upon. In the meantime the emperor is residing in a still smaller house, that was formerly used by some official. Formerly only two or three foreigners had been permitted to view the so-called sacred person of the emperor; but a wonderful change has occurred in these two short years. The emperor has received all the foreign ministers, and many others who are in the service of the Government, and goes about visiting the places of interest with as little hesitation as any European monarch.

THOUGHTS OF THE PEOPLE.

I would like to describe the museum, which has been recently

opened, and consists chiefly of Japanese workmanship ; also of the new public buildings connected with the various departments of education, if I had time, but even were I minutely to write of all these, you would still have no idea of this quaint, old city. In Yedo, more than in Yokohama, do I feel as Paul did in Athens, my spirit stirred within me when I see the city wholly given to idolatry. The latter is so much smaller, and there is so much that is foreign about it, that the pall of darkness never seems to hang so heavily upon it, as upon this vast city. Yet faith laying hold of God's "sure word of promise," can look forward with unwavering confidence to the time when the millions of this city not only, but all these "Fair Isles of the Sea," "shall cast their idols to the moles and to the bats," and turn unto the "living and true God," the Lord of heaven and earth. He has said that the abundance of the sea shall be converted unto Christ. Especially would I urge you to unceasing, believing prayer for God's blessing upon the work and the workers in these heathen lands, that we may each have a fresh baptism of the Spirit, to fit us more abundantly for the great mission that is set before us by the Master.

Extracts of Letters from MRS. PIERSON.

"SHE HATH DONE WHAT SHE COULD."

The work in which we are engaged is steadily gaining in numbers and influence. God's transforming and sanctifying power is manifested daily in the lives of the dear girls consecrated to His service. Filled with love for His Holy Book, rejoicing in prayer and praise, desiring to teach others the heavenly way, they are growing in grace day by day. It is a sweet and precious testimony to his faithfulness, that these little tender plants of grace are nurtured by the sunshine and the dews of heaven. Oh ! that they may become strong and powerful, and bear rich, golden fruitage, is the constant prayer of my heart. Our Friday afternoon prayer-meetings are full of interest and spiritual profit. As often as we assemble in that consecrated room for worship, the unseen Spiritual Presence is in our midst and in our hearts. I have desired the girls to speak freely of their inner life, and some are be-

ginning to express their thoughts and feelings. One dear little girl, who has never made a profession of faith, said, with much timidity, at a late meeting, "I want to work for Jesus, but can't find anything to do. The other day I went home and found some Shinto priests at my father's house. They asked me if I was a Christian. I said, 'I love Jesus very much, but do not know a great deal now ; by and by I hope to be a Christian.' When I told them what I could, they promised to come to church." We believe this dear child is a Christian.

A GIRLS' PRAYER-MEETING.

I came home one Friday evening very weary, and retired early. A light tap at my door informed me that one of the Christian girls wished to come in, so I gave the desired assent. On seeing that I had retired, she knelt by my bed, and said : "We have been having a little prayer-meeting in my room, for we love to pray!" Dear girls! may they be kept unspotted from the world, and be bright and shining lights in this dark land. Four more members of our school are candidates for baptism ; giving evidence that they do belong to Jesus.

SCHOOL EXAMINATION.

Our school closed for the summer vacation on Wednesday, July 15th. On Monday the scholars were examined in translation. Three native Christians, known as the best scholars, were appointed the examining committee ; among them our translator. The Bible was chosen as the text-book ; in this, I have for the past year been their teacher, both in English and Japanese. The examination in that department occupied two hours and a half. At first the scholars were very much embarrassed, and could not do themselves justice. The girl who won the prize was my first scholar, who excels in every department. She is a Christian, about sixteen years of age, bright, intelligent, affectionate, faithful, and true as steel. Next year she hopes, under my direction, to open a school for young girls in a little village near by. The next best was a beautiful girl, with really classical features, and a graceful, winning address. But her lovely Christian spirit is her most priceless possession. The coming year

she will, with God's help, engage in domiciliary visiting, for which she is most thoroughly adapted and furnished. The Master is richly blessing us in every branch of our extensive establishment. The new buildings are nearly completed, and, when school re-opens, we shall have larger accommodations for Japanese girls and Eurasian children. We know that you will bear us and our work on your strong, loving hearts to the Father's throne, that we may have grace and wisdom day by day.

It may be pleasant for you to know that the translation teacher is one of five young men chosen by the native church to go on an evangelistic tour for the present vacation. He was converted while studying with me, so that our school is his spiritual birth-place. His heart is full of desires to teach and preach the gospel of the Lord Jesus, and he is going forth at the Master's bidding to scatter the seeds of truth in human hearts. The girls whom I have mentioned, go with me to the mountains for the same purpose. We trust that we may be useful during this vacation. I could not be happy only to rest, when there are hungry, thirsty, and dying souls everywhere in this heathen land, and where it is our highest privilege and joy to be co-workers with Jesus. We rejoice that in our dear home-land there are so many faithful hearts in sympathy with us, and that you are among the number.

Extracts of Letters from MRS. BENTON.

VACATION WORK.

We have much, very much, to praise God for. The desire of our girls to tell others of the precious Saviour they have found, is a great comfort. Some of them do this very acceptably in the meetings for women, and at the houses where they call. Three of the girls in our Home were baptized last Sunday; also three of my class in Sunday-school, making in all sixteen Japanese baptized, the largest number I have seen in one day. We praise the Lord for all; but especially for bringing those for whom we labor; it is such encouragement to us. God is also blessing all the efforts among foreigners at our meetings, and in the hospitals. Next week the larger part of the girls go to their homes for the

part or whole of the vacation, and we are praying that they may be witnesses for Christ among all their friends, that God may fulfill His promise, "That out of the mouths of babes and sucklings He will ordain strength;" thus making every little one, through the hymns she sings, and the Bible verses she repeats, a power for good. Every one goes with a desire to do so, and we know if the Holy Spirit accompany the Truth, however, or by whomever spoken, it shall be a power.

"FISHERS OF MEN."

My class in Sunday-school has increased, till I have asked for assistance from the Theological class to teach a part of them who cannot read or speak English. Four of them come alternately, and they are both a blessing and blessed in the work. Two young men of my class, who are brothers, and were baptized, are of the Samourai family. They are very earnest and thoughtful, though diffident and quiet; they give promise of usefulness, and are very anxious for the conversion of parents and friends. Another is a bright boy, the son of a fisherman. We hope through the power of Jesus, that he also will be made a "fisher of men." One exceedingly intelligent and interesting young man of the class was deeply moved by seeing the baptisms, as he has become a most interested student of the Bible. He is very near the kingdom of Heaven, if not already in it. Since the Sabbath he has bought all the Gospels in Japanese, and sent them to his mother, and is recommending the Bible to all his friends as a most interesting and holy book.

MISS GUTHRIE'S MEETING.

I attended Miss Guthrie's meeting last Saturday, and must tell you how I was impressed. It is held in the upper part of a large Japanese house, in a terribly wicked village. There is a temple for the worship of foxes in the rear, also one to the goddess "Ben-ten," besides many shrines. Yet there were at least fifty of these people who came to the meeting. The young men of Miss Guthrie's class offered the prayers and addressed them. We had several of our Christian girls with us to assist in singing, which, by the way, attracts many. It was very touching to witness the earnestness with which these young men talked to them of the vanity of

their idols compared with the true God, and exhorted them to believe and serve the most high God; and also to see how they drank in this new truth. I am sure we shall see the fruit of this seed-sowing; besides, it is putting these young Christians to work and guiding their efforts.

GREECE—Athens.

Extracts of Letters from MISS KYLE.

CULTIVATION OF TASTE.

SEVERAL of the girls are progressing in drawing, and one is beginning to draw and color flowers from nature. I encourage this all I can, as I think it is elevating and refining in its influence. I give a two hours' lesson twice a week to the larger girls, and one hour twice a week to a younger class, and find it gives me a great many pleasant opportunities for conversation. I wish you could see the boarding scholars on feast days, when there is no school, all busy with pencil or brush; that is their recreation. The last two holidays one of the mothers sent for her daughters, but she excused herself, saying a long vacation was coming, when she would have no one to encourage her to draw, so she wanted to make the most of her time.

SCHOOL EXAMINATION.

July 3, 1874.—We have closed another year of school work, and have again gratefully to acknowledge God's goodness in giving us such a measure of success. We have had four days of public examination, which seemed to give much satisfaction to the parents and friends. Professor Constantineids called my attention to-night to a pleasant notice of it in one of the Greek papers. It has been a year of varied anxieties, but God's promise has been sure, and He has wonderfully opened the way before us. Not only are people disposed to look on us with favor, but there is a deeper interest in the study of the Bible, and a manifest waking of thought on the part of many. I receive a great many assurances of confidence where least expected. A member of the Examining Committee made a few remarks to the children, encouraging them to

go on as they had begun, and thanked me for my efforts in their behalf. The Greek class was greatly praised. Of course, everything is not just as I could wish it. No one sees that so plainly as I do myself, but I hope gradually to improve the things which trouble me. The truth is, my work has grown faster than I was ready for it. I must have help or I cannot lay the foundations deep and strong. Professor Constantineids' classes were greatly praised at the examination. The children were taken by surprise, for he had never commended them, so that they supposed they did not know half as much as they ought. It was a pleasure to see them gather round him the next morning, and thank him for his scolding. "Now we know what it meant," they said. I had myself been deceived by it, and supposing the girls were really indolent, had added all my pressure, requiring him at the close of each lesson to hand me the names of all who failed, and I followed them up. Examination day found me as much surprised and gratified as the children. All the examination was conducted by lot. I either drew the names myself or handed the box to some one near, after the subject was announced. I want people to know we mean to work truly, and not for show. I intended to conduct the recitation in Sacred History myself, but I called on one of the Examining Committee to question them. They were well enough prepared, so that it made no difference who questioned them. Our school has no great reputation for handiwork yet, but the drawings were much admired. I feel God has protected us wonderfully, and hope you will keep your faith strong and help to buoy mine up.

Reports from Schools and Bible Readers.

SMYRNA.

Extracts of Letters from the MISSES SIRAGANIAN.

July, 1874.—About a week ago, the hot weather having come upon us in earnest, our school closed with brief Examination Exercises. The girls recited in a most satisfactory manner, those even who had barely learned to read, repeating the Ten Commandments perfectly. Equally fluent were the classes examined in the facts of the Old and New Testaments and the Catechism, as well as other branches. Several, we are persuaded, have not only learned to recite perfectly these sacred passages, but have received into their hearts, and are trying to practice the heavenly precepts. Of this we have touching proofs from time to time. The other day, being interrupted in conducting a recitation by some one talking, I looked up, and addressing the girl I suspected (a child of some thirteen years), I said, “Was it you whispering.” With a gesture of the head and an upward glance of the eyes, she responded negatively. “Who can testify?” I continued, looking around the school-room, “whether she did or did not whisper?” Two little girls, who evidently had not perceived the disturbance, rose at once, and said, “She did not whisper.” On looking up again a few moments later, however, I noticed the girl quietly weeping, which convinced me she had just, with eyes and head, expressed a falsehood, and that now her conscience was upbraiding her. Immediately I said, “Dear children, if like Peter we are led into sin, like him with penitent tears we should seek God’s forgiveness for our dear Redeemer’s sake.”

The number of our pupils during the last year rose to eighty-seven, but a great accession of quite young scholars proving a hindrance to the progress and advance of the older girls, we may think it advisable not to admit so many the coming year. The ordinary or average daily attendance has been, owing to various causes heretofore enumerated, from fifty to sixty. Our girls of the household are very well, and have been making unusual progress this year. Our dear orphans are already a great help to us in our work, as well as a great comfort.

BURMAH—Maulmain.*Extract of a Letter from MISS HASWELL.*

How much I thank your Society for the prompt help they have sent me, I cannot tell. After three months of great anxiety as to ways and means, my distress was more than relieved by donations and aid from different sources, and thus I am able to receive many who are anxious to enter the school. I have proposed to the girls to work two evenings in the month each for the Women's Union Missionary Society and the Women's Baptist Missionary Society. It will stimulate them to give ; and, as stinginess is one of the ruling characteristics of Burmese women, it will be a blessing to have anything that will tend to open their hearts ; and it will cultivate in them a livelier feeling of gratitude to those who are educating them. Moreover, I hope it may do good in strengthening interest in missions on your side of the water. I will send home the things that they make as I have opportunity.

The picture-books that were sent to Kate have been kept very choicely. She is growing very tall, and is womanly in her ways. She is still the same sweet-tempered, winning child she used to be, and maintains her Christian character. I think she will prove a useful woman. Her mother took her away to help her in the care of the family. The whole burden of cooking for a family of ten or eleven and all the housework came upon her, and it has been too much for her. She is very thin, but I have no doubt will soon be stronger. She is bound to me now for two years.

I give a literal translation of a letter from Kate Gardiner, one of the scholars you support.

"I, EWAH SAO, or Kate Gardiner, of Miss Haswell's school, send greeting. I left school a few months ago, and so now am in the second class (she would have been in the first class had she remained in school) ; but I am trying to learn. While I was at home I had to do all the cooking and all the housework. My oldest sister, having obtained an education, is now a teacher. She is now in Tavoy, teaching in the school there. Two of my little sisters are in school with me, so that now there are three girls and one boy from our family that are in school. Our father has a boat, and goes on trading expeditions up and down the rivers. *I do want to see you very much.*"

CHINA—Shanghai.

Extract of a Letter from MRS. JENKINS.

I HAVE had charge of the school for one year, and it has never been in so encouraging a condition as at present. There are twelve girls who attend every day, and most of them are those who came at its commencement ; so that now they are very creditably advanced in their studies. When I was sitting with them yesterday morning, teaching them to sing the "Sweet By and By," which a friend has just translated into Chinese, I thought it would be difficult to find twelve more interesting children. They sing remarkably well, many of the beautiful hymns and tunes so familiar to us all, and some of them crotchet and make patch-work equal to our own children. Mrs. Ling, the native teacher, is a very superior woman, and the success of the school is almost wholly owing to her good sense, energy, and faithfulness. I have never known a Chinese woman that I have thought so well adapted for the position she occupies ; and I have never met one who could enter so fully into my feelings when I talk with her about the love of Jesus, and what He can be to us. She is just beginning to seem more like her former self, having been for the past few months bowed down with sorrow at the death of her husband.

Extract of letters from MRS. E. H. THOMSON, SHANGHAI.

Yan-Yung, one of your beneficiaries, is the daughter of the Bible-reader supported by your Philadelphia Branch. Her father was a Christian man, and was one of my first scholars when I came to China in 1854. Her old grandmother lives with us as a nurse for my children. Yan-Yung is a bright, pretty child, and we think she improves every day. Another of the scholars supported by you, "Yung-Yung," is a good, faithful girl. She was baptized by Mr. Thomson last year, and has since been confirmed by Bishop Williams. Mrs. De, the Bible-reader "In Memoriam" of Capt. Robert Townsend, U. S. N., is a very valuable person and a real worker. Her health is rather feeble, and she has had a great deal of sorrow in her family. Pray for her ! The other reader, supported by Philadelphia Branch, seems willing to work, but has not the life and zeal of the reader belonging to the Band 'In Memoriam.'

Home Department.

Extract from a Bombay Gazette.

“MR. MAHADEV MORESHWUR KUNTE, B.A., delivered in the hall of the Free General Assembly’s Institution, an excellent lecture on reform and widow re-marriage. There was a large attendance of educated natives. The lecturer, who was received with applause, began by saying that last year, when he came here from Kolapoor, he addressed them on Kshetras, etc., and now he had the pleasure of addressing them on a subject of much more importance. He stated a few propositions, which he wished to establish in order to do full justice to the subject. The propositions were that the moral progress of a nation always preceded its intellectual and material progress, and that the former and the latter were related to each other as cause and effect. After dwelling on these propositions, he said he would analyze the conditions under which reform was possible, and lastly, would seek to show whether the Widow Re-Marriage Association had or had not observed these conditions. He proceeded to say that civilization was nothing more than the sum of a nation’s moral, intellectual, and material progress. Whether a nation was materially advancing or not, was not very difficult to ascertain. One might know it by consulting the statistics of that nation. The same was the case with intellectual progress. But how was one to know, he asked, whether a nation was morally progressing? It was, he said, by seeing whether that nation possessed any energy which proceeded from strong moral convictions. The energy might manifest itself in either peace or war. The want of this principle in a nation was the paralysis of that nation. India had been suffering from the want of this principle, and many other countries also. The lecturer then illustrated, with numerous examples from history, how moral progress preceded intellectual and material progress, and was the cause of each.”

Burmese Laws.

MARRIAGE among the Burmese is a most peculiar institution, and the marriage-knot is very easily undone. If two persons are tired of each other's society, they dissolve partnership in the following simple and touching, but conclusive manner : They respectively light two candles, and, shutting up their hut, sit down, and wait quietly until they are burned out. The one whose candle burns out first, gets up at once and leaves the house forever ; taking nothing but the clothes he or she may have on at the time—all else then becomes the property of the other party.

Burmese laws are, on the whole, just and wise, and evidently framed with a view to advance the interests of justice and morality ; but they very often prove futile, owing to the tyranny and rapacity of the king, and the venality of many of his officers. Theoretically, false swearing is particularly obnoxious among the Burmese. A witness in court is compelled to take a fearful oath, which might well strike terror into simple minds. It invokes the most direful penalties, for not speaking the truth, upon the witness and all his relatives. For instance : " Let the calamity occasioned by fire, water, rulers, thieves, and enemies oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunder-bolt and lightning, and come to sudden death. When I am going by water, may the water-gnats assault me, the boat be upset and the property lost, and may alligators, porpoises, sharks, and other sea-monsters seize and crush me to death. When I change worlds, may I not arise among men or gnats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment—hell, prota, beasts, and althurakai ! "

Imagine the effect of such an oath on a New York police court. Yet, notwithstanding these fearful imprecations, the Burmese witness is quite as uncertain as his civilized brother.—*Land of the White Elephant.*

“Where there’s a Will there’s a Way.”

To many a one there comes the thought that they would like to do something for the Master, but they know not what to do as there seems no way open to them. To such we would recommend the following extract from a letter from Miss North, which plainly shows that it needs only the earnest will to find the open way:

“A Mrs. S., of Princeton, Illinois, writes to me that she and her husband set apart a pig for the Lord’s work, and that it has grown faster than all their pigs, and is so large, they wish me to say what is to be done with it. As I know that some one definite object directly connected with my work would be most acceptable to her, I have suggested that when it is sold the money be sent to the Society to be used for printing some of the little allegories in Chinese. Probably it would print an edition of at least five hundred or more.”



Notices.

ALL Branches, Auxiliaries, or Bands who desire their Reports published in the regular Annual Report of the Society, will greatly oblige the officers by sending them to 47 East 21st Street, New York, before December 15th.



ACCORDING to a new postal regulation for printed material, we regret to announce to our subscribers that the postage on the MISSIONARY LINK must be paid before the papers are mailed. This law is carried into effect January 1st, 1875, and from that date the cost of postage must be added to the subscription.

Mission-Band Department.

Youthful Soldier of the Cross.

YESTERDAY a little native girl was baptized before the Sunday-school of the Free Church of Scotland by its pastor. The occasion was a very interesting one, especially as the child was only about eight years old, and all her relatives were Hindoos. The family came from Burmah about two years ago. The father is dead. The mother and brother are seeking to know the Truth, but have not been able to grasp it so quickly as this child. Although of a very respectable family, the mother was obliged to go out to service in the house of an English gentleman. The family of this gentleman took great interest in her child, and his little daughter took her to Sunday-school, where she learned to know and love Jesus. Seeking her pastor one day, she told him she wanted to be baptized. "Why?" he asked. "Because Jesus commands it," she replied; and then repeated that little hymn, "I Want to be an Angel," to show her heart's desire. She seemed so anxious and so ready, that, after talking with her several times, he could not think it best to delay any longer. She looked very lovely as she came into the Sunday-school room with her brother and pastor yesterday, dressed in white muslin made after the English fashion, and white ribbon in her hair, which fell down over her shoulders. She was calm and happy, and without the slightest sign of fear or excitement. She spoke English, too, very sweetly; and her answers were made in a clear, earnest voice. After giving to the school some account of her history, the pastor turned to her, and said: "In whom do you believe?" Her reply was: "In the Father, Son, and Holy

Ghost." "Who is the Father?" "God." "Who is the Son?" "Jesus." "Who is the Holy Ghost?" "The Holy Spirit." Several questions were asked and answered very correctly, until she was asked of what baptizing with water was symbolical. She did not quite catch the meaning, and was asked again if water did not make us clean, and if, when we were baptized, we were not cleansed from sin. Looking up very earnestly in her minister's face, she said: "The blood of Jesus Christ cleanses us from all sin."

M. F. SEELYE,
(*Com. by Phila. Branch.*)

A Little One's Lesson.

WE have a little missionary here in Yokohama, only six years old. Coming to the table late one morning, her mother asked the cause. She said, "After I had said, 'Our Father, who art in heaven,' I had to explain to the servant all about the English God, and told her the Japanese gods were no good."

She was also overheard teaching her man-servant, saying to him, "You have been making a great mistake; you think the gods can hear you; but they cannot even see you. The English God has been taking care of you all the time." The servant listened attentively to all she said, then made a low bow, saying, "Thank you; you are right." Cannot every one do something to lead others to love and honor the precious Saviour?

L. E. BENTON.

The Bear's Paw.

A LITTLE boy in England heard that a gentleman, whom he loved very much, was going to British America as a missionary.

One day he met his friend on the street. He flung his arms around him and declared, "You shan't be a missionary!"

"Why not?" asked the gentleman.

"Because the *bears* will kill you. Oh, you mustn't go!"

"But I must go. God calls me to the work; and I must do my duty. I shall trust in Him, and He will keep me safe, and I shall not be afraid. But you must pray for me; will you not?"

"Yes, I will," said the little boy.

And he faithfully kept his promise. Every night and morning when he knelt down, before he finished his prayers, he would say, "Please, God Almighty, keep the missionary from the bears."

One time the missionary, with a party of others, went out on a pleasure trip. They fell in with a large and savage bear. One of the party fired at him and wounded him. This made him fierce, and he turned and attacked the missionary, and would have killed him, no doubt, if some one just then had not shot the bear dead.

The missionary immediately remembered about the little boy at home who had been praying for him. So he cut off one of the bear's paws, and sent it to his little friend in England, as a present, in token of his gratitude, and of his confidence in the boy's prayers. The paw was very carefully saved, and a silver plate was fastened to it, giving the circumstances of this story. And I believe it is still preserved in England, as a strange and curious trophy of a child's prevailing prayer.

My dear child, do you pray for your absent loved ones? You have a kind heavenly Father who delights to listen to the requests of all good children, and who is willing to give them whatever they ask for. Will you pray to Him?—*Child's World*.

NEW LIFE MEMBERS.

Miss Sarah Oliphant, Lewiston, New York.

Mrs. Cyrus Barbour, by "Calcutta Band, South Norwalk, Conn.

Miss Harriet Bouton, " " " "

Miss Eliza G. Platt " " " "

Miss Juliet Hogan " " " "

Mrs. Harriet A. Foote, by Miss. Bd. of Throop Av. Pres. Church, Brooklyn.

NEW LIFE MEMBERS BY KENTUCKY BRANCH.

O. Beatty, LL.D., by "Wm. Bassett Mem. Band," Danville, Ky.

Mr. Isaac Tate McElroy, by "Ray of Promise M. B.," Springfield, Ky.

Mrs. Lizzie Bayless, by "Bright Hope M. B.," Springfield, Ky.

Rev. James P. McMillan, by "Hugh McElroy M. B.," Springfield, Ky.

RECEIPTS of the Woman's Union Missionary Society, from Aug. 1st to Oct. 1st, 1874.

Branch Societies & Mission Bands.**MASSACHUSETTS.**

Boston, "Boston Branch," Mrs. H. Johnson, Treas. (See items below).....\$453 30

CONNECTICUT.

Norwich Town, "Lathrop Memorial Band," per Miss S. L. Huntington, 9, Mrs. D. W. Coit, 5..... 14 00

Redding, "Luann Band," per Miss J. A. Wilson..... 20 00

South Norwalk, "Calcutta Band," per Miss Eliza G. Platt, of which 75 for sup. of Bible-reader in Calcutta, for Life Membership of Mrs. CYRUS BARBOUR, Miss JULIET HOGAN, Miss HARRIET BOUTON, and Miss E. G. PLATT.....200 00

\$234 00

NEW YORK.

Brooklyn, Band of Throop Avenue Presb. Ch., Miss Elsie Cook, Treas., to cons. Mrs. HARRIET A. FOOTE, L. M..... 60 00

"Scudder Memorial," Miss Lottie E. Chapin, Treas., for bed in Child's Hospital, 24, gold—premium, 2.46..... 26 46

Catskill, "Porter Memorial," Miss Lizzie Fitch, Sec., for Miss Taylor's school, Beirut..... 74 38

Sherburne, "Willing Hands," per Miss C. E. Pratt, for sup. of "Faith"..... 25 00

Sing Sing, "Ossining Band," per Miss S. M. Van Vleck, for Miss Taylor's school, Beirut..... 20 20

Syracuse, "Scattergood Band," per Mr. H. C. Hooker..... 25 00

\$231 04

NEW JERSEY.

Allentown, "C. L. Beatty Band," per Mrs. H. N. Vanderbeck..... 38 50

Centre Moriches, "Free Will Offering Band," per Miss Addie Terry.... 13 50

Chatham, "Oak Ridge Band," per Miss S. Wallace..... 50 00

Metuchin, Aux. soc., Mrs. J. E. Bartlett, Treas..... 14 05

New Brunswick, North Mission S. S., per Miss C. Voorbees.... 20 00

Princeton, "Princeton Branch," Miss Ellen L. A. Brown, Treas., for Miss Ghose.....100 00

\$236 05

PENNSYLVANIA.

Philadelphia, "Philadelphia Branch," Mrs. Chas. B. Keen, Treas.:

Salary and expenses of Miss Lathrop.....195 96

Salary of Miss Hook.....150 00

Two-thirds salary of Miss Guthrie.....100 00

[Premium on the above..... 44 60

Donation for Miss Haswell..... 25 00

From Miss Longstreth, for Bible-

reader under Mrs. Bennett, 50, for
child, 25..... 75 00
For Bible-reader in Calcutta..... 50 00
For "Missionary Link," from July
No., 1873, to May No., 1874.....468 36
[Total from Phila. Br., \$1,108.92.]
Pittsburg, "St. Andrew's Woman's
Miss. Soc.," Mrs. E. S. Wade,
Sec., for Miss Brittan's traveling
expenses.....\$15 00

\$1,123 92

OHIO.

Black Crook, "Persevering Union
Band," per Miss F. Shields.....\$15 00

ILLINOIS.

Chicago, "Chicago Branch," Mrs. P.
A. Avery, Sec. and Treas. (See
items below).....\$134 25

Total from Branch Societies and Mis-
sion Bands..... \$2,427 56

Other Contributions.

RHODE ISLAND.

Newport, Miss Olivia E. P. Stokes, of
which from Mrs. Jas. Stokes, 10...\$20 09

CONNECTICUT.

Guilford, Miss Brown, per Miss Brittan 20 00

NEW YORK.

Binghamton, Mrs. R. A. Lester..... 20 00
Le Roy, Miss Carrie B. Williams..... 20 00
Miss Nellie R. Sandford..... 10 00
Lewiston, Miss SARAH OLIPHANT, for
Life Membership.....130 00
New York, Mrs. M. N. Slocum..... 5 00
Tableaux, per Miss Brittan..... 50 00
Osceola, Mrs. C. Cranford..... 50
Sing Sing, proceeds of Fair by Laura
Brown, Emma Gorton, Mamie
Johnson and their little friends,
for India..... 45 00
Syracuse, Mrs. F. D. Vann, coll'r..... 20 50

Yonkers, Mrs. H. M. Schieffelin, for
Mrs. Pruy'n's Home in Japan..... 25 00

\$226 00

NEW JERSEY.

Trenton, Miss A. R. Stephenson,
coll'r, viz.: Mrs. Wm. Pearson, 5,
Mrs. E. J. Hunt, 3, Mrs. L. Moyer,
3, Mrs. McIntosh, 2, Mrs. C.
Smith, 1, Mrs. J. Moser, 1, Miss
S. therman, 10, Miss M. Abbott,
6, Miss Lilly Brace, 1, Miss Lulu
Brace, 75c., Miss A. R. Stephen-
son, 2..... \$34 75

PENNSYLVANIA.

Easton, Mrs. Mary P. Davis, per Mr.
R. I. Jones, for zenana work.... 50 00
Lewisberg, Mr. G. N. Le Fevre, for
personal use of Miss Le Fevre...350 00

\$400 00

MARYLAND.

Calverton, Mrs. B. S. Rogers, contri-
butions of Charles Stephen Rog-
ers and little Kate Rogers toward
sup. of "Kate Rogers," India....\$10 00

ILLINOIS.

Princeton, Mrs. Oscar Stoutenburgh,
for expenses of printing tracts
translated by Miss North, Pe-
king.....\$11 00

WISCONSIN.

Geneva, Mrs. C. A. Williams.....\$20 00

Subscriptions to Missionary Link.

Miss Sutton, 2.50, Mrs. Le Roy, 1.75,
Miss Scott, 1.50, "C. L. Beatty
Band," 6.50, Miss Stephenson,
2.50, Miss Marston, for Kardoo,
19, smaller subscriptions, 28.35....62 10

Total other contributions.....\$903 85

Total Br. Soc. and Miss. Bands..\$2,427 56

Total from Aug. 1 to Oct. 1....\$3,331 41

Treasurer's Report of the Boston Branch.

From the Lawrence Auxiliary, for the
"Little Widows' Home.

Collections from Elliot Ch.:

Mrs. T. T. Munger, 5, Mrs. F. M.
Richardson, 1.00, Mrs. C. A. Poor,
1, Mrs. Samuel Newhall, 1, Mrs.
E. D. Kendall, 1, Mrs. Chas. A.
Browne, 5.50, Mrs. Geo. E. Davis,
2, Mrs. E. H. Burbank, 1, Mrs. Jas.
Bailey, 1, Mrs. Riddell, 2, Mrs.
Jos. Walworth, 2, Mrs. Foss, 1,
Mrs. Scott, 1, Mrs. C. A. Cham-

berlain, 1, Mrs. Wm. Moore, 1,
Mrs. Geo. A. Fuller, 1, Mrs. C. T.
Wilcox, 1, Mrs. E. E. Foster, 1,
Mrs. Geo. W. Horne, 50c., Mrs.
Philip Yeaton, 1, Mrs. John Cook,
2, Mrs. Milton Bonney, 1.50,
Mrs. Samuel Largmaid, 1.50, Mrs.
Wm. A. Russell, 12, Mrs. T. W.
Huse, 5, Mrs. L. Huntoon, 50c.,
Mrs. Edward Woodford, 50c., Miss
E. A. Browne, 2, Miss A. J. Ladd,
1, Miss Mary Newell, 50c., Miss

Mary Russell, 1, Miss Annie Russell, 1. This Soc. make Mrs. FRANCES M. RICHARDSON, L. M.	59 50
South Congregational Church :	
Mrs. Mary P. Elliott, 1, Mrs. A. W. Harriman, 50c., Mrs. Benj. C. Lovejoy, 50c., Mrs. Wm. Gowiny, 50c., Mrs. Abbie Ridley, 50c., Mrs. L. B. Flint, 50c., Mrs. R. Currier, 50c., Mrs. A. C. Tapley, 50c., Mrs. J. R. Cole, 1.50, Mrs. M. T. White, 1, Mrs. H. Lovett, 50c., Mrs. John Rusby, 50c., Mrs. H. G. Richardson, 1, Mrs. H. Alexander, 50c., Miss F. M. Smith, 50c., Miss F. Maddox, 50c., Miss A. P. Tompkins, 50c., Miss M. A. Doyle, 1, Miss M. Rogers, 50c., Mrs. J. Weber, 50c., Mrs. J. Lovejoy, 50c., Mrs. W. W. Fowler, 50c., Mrs. A. G. Hervey, 50c., Mrs. F. Pearson, 50c., Miss P. M. Abbott, 50c.	15 50
First Baptist Church :	
Mrs. G. Merrill, 2, Mrs. Wilder, 2, Mrs. Soule, 1, Mrs. Coburn, 1, Mrs. Dr. French, 5.50, a friend, 1.	12 50
Grace Episcopal Church :	
Mrs. J. Cogswell, 1, Mrs. A. P. Clark, 1, Mrs. J. H. Kidder, 1, Mrs. J. C. Hoadley, 1.50, Mrs. D. Saunders, Jr., 1, Mrs. G. R. Rowe, 1, Mrs. L. Rancilife, 1, Mrs. O. Wickers, 1.50, Mrs. Dr. Dana, 1.50, Mrs. P. Armington, 2, Mrs. H. Barton, 2, Mrs. W. M. Hall, 2,	
Mrs. J. Payne, 1, Mrs. H. C. Ames, 1, Mrs. T. Leyland, 1.50, Miss F. Reed, 1, Miss A. Morrison, 50c., Miss M. Packard, 1.50,	23 00
Laurence St. Congregational Ch. :	
Mrs. C. K. Pillsbury, 5, Mrs. C. M. Cordley, 1, Mrs. C. C. Closson, 1, Mrs. J. M. Currier, 1, Mrs. C. T. Briggs, 1, Mrs. C. W. Shattuck, 2.	11 00
Central Congregational Ch. :	
Mrs. B. Bartlett, 1, Mrs. Dr. C. G. Carlton, 1, Mrs. J. J. Doland, 1, Mrs. E. P. Boardman, 75c Mrs. S. Cummings, 50c., Mrs. A. C. Fisher, 1, Mrs. S. F. Bailey, 1, Mrs. R. Reed, 50c., Mrs. A. Briggs, 50c., Miss J. Cummings, 1, Miss C. Hawley, 50c., Rev. W. E. Park, 1, G. E. Hood, Esq., 50c., Mr. G. Wilson, 1, Mr. F. N. Victor, 50c., Mr. J. Craven, 1, Mrs. Fallon, 1. ...	13 75
From St. Paul's Ch., through Miss E. B. Barrett, for sup. of Miss Brittan :	
Mr. Wm. Peters, 20, Miss E. P. Beal, 3, coll. from St. Paul's Ch., 65.05.	88 05
Through Mrs. Wm. Appleton. St. Paul's Ch., for sup. of Miss Brittan :	
From Mrs. Wm. Appleton, 200, Mrs. J. A. Beebe, 25, Miss Everet, 5. ...	230 00
	\$453 30

MARIA N. JOHNSON, *Treas.**RECEIPTS of the Philadelphia Branch from Aug. 1st to Oct. 1st, 1874.*

Through Miss Mary R. Welsh : Bishop Tuttle Bible Class, of St. Mark's Ch., Frankford.	\$ 40 00
Mrs. Dickson, an. subs'n.	10 00
Through Mrs. Breed : Mrs. M. M. Murray and family, for child named Margaret Murray in Miss Haswell's school, Maulmain.	30 00
Through Mrs. Whittaker : Mrs. Cheeseman, 2, do. for "Link," 50c., Mrs. Kelley, 2, Mrs. Field, 2, Mrs. Wm. M. Whittaker, 14.	20 50
Through Miss M. A. Longstreth : Susan Longstreth, 10 Elizabeth Morris, 10, Mrs. Theo. H. Morris,	
10, Mrs. Fred. W. Morris, 10, Mrs. Wm. H. Morris, 5, Anna Morris, 5, for Bible-reader under Miss Brittan ; Miss M. A. Longstreth, for Bible-reader under Miss Bennett, 50, Miss M. A. Longstreth's pupils for "Links," 4.50, Caroline W. Lawrence, for "Link," 50c. ...	105 00
Six months' interest from "Holland estate"	490 00
	\$695 50

MRS. CHAS. B. KEEN, *Treas.**RECEIPTS of Chicago Branch for Aug. and Sept., 1874.*

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Mrs. J. V. Dunlevy.	25 00
Helen Dunlevy.	2 50
Master Hubbard Dunlevy.	2 50
Mrs. H. Reed.	10 00
A friend to complete sup of "Mary Grant" in Calcutta.	20 00
Sales of Kardoo.	5 25
"Link" subscriptions.	2 00
	\$134 25

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